A

SERMON

Preached before the

GOVERNOUR,

Council & Assembly

OF

JAMAICA,

IN

St. *Jago de la Vega*, Martii 18. 168$\frac{0}{1}$.

LONDON,

Printed by *T. Milbourn*, for the Author, 1682.

A

SERMON

Preached before the

GOVERNOUR,

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OF

BARBADOS,

IN

St. Jago de la Vega, Martii 18. 168½.

LONDON,

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Mat. 22. 21.

***Render therefore unto* Cæsar, *the things which are* Cæsars; *and unto* God, *the things which are* Gods.**

HAT *Nicias*, an excellent Painter, said of his own Art, (*viz. That it was not the least part of it, to chuse such a Subject for his Pencil, as of it self might command a Mutual, and Delightful intercourse of Species between It, and the Eye of the Spectator*) may be very Applicable to him, who is to Speak before a Publick and Judicious Auditory: If he be Eloquent, he will be injurious to his own Skill, in the choice of any Argument too low and

mean for it: If a mean Oratour, yet ſome Diſcretion may appear, in the taking a Theme, which may ſupply his Barrenneſs of Words with plenty of Matter, and with its own luſtre give ornament to that ſpeech, from whence it can receive none. From which laſt Conſideration, I am Directed to Words ſuitable to my Defects, and the preſent Occaſion. Not onely as they relate, to the Image, and Superſcription of *Cæſar*, on a piece of Refined Clay; but as they ſhew the Image of GOD, ſtampt on *Cæſar*, and are made a Divine Precept by the Author of Chriſtianity; containing in them, The Strength, and Beauty, Decency, Order, and Advantage of Government, and Obedience: Indeed, the ſum and ſubſtance of all True Religion, in reſpect to God and Man.

I ſhall not therefore derogate ſo much from the Majeſty of this Divine ſtyle, or the Judgement of this Honourable and Loyal Aſſembly, as to attempt any introductory Apology for Chriſtians, againſt their early Accuſation of being *Novatores rerum*, Subvertors of Government, and Trumpeters of Sedition; there being not to be ſuppoſed

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in this Place, any Aſſertors of Liberty, falſly ſo called, but only what is Truly Chriſtian: So that the Analyſis of the Queſtion ask'd our Saviour, and his Anſwer, will be the propereſt Preface to the enſuing Diſcourſe.

The Meſſengers which were ſent to entrap Chriſt, though of different Perſwaſions, were at agreement againſt Him: The *Phariſees*, which pretend to greater *Holineſs* than others, and would therefore be exempted from the the Duty of Subjects: And the *Herodians*, who were *Loyal* to *Cæſar*, by whoſe Favour *Herod* reigned, and therefore thought Tribute to be duly Payable. Yet both joyn in one inſinuating Addreſs to him, commending his Knowledge, by the Appellation of Doctor, or Maſter; and his Veracity, which would not warp, or ſwerve, for reſpect of Perſons, concluding from thence, That their Petition was Modeſt, and Reaſonable; ſtill expecting, that his Anſwer ſhould bring him under a Fatal Dilemma, either of the Diſpleaſure of *Cæſars* friends, if he ſhould deny Tribute; or the Rage of the many-headed Beaſt, the Multitude, if he ſhould declare the Payment of it to be Juſt and Lawful. But he,

who

who knew the Folly of ſuch Politicians, evades the puſh of their double Horns: Firſt, by an intermediate Queſtion, bringing them thereby to a Confeſſion of their Subjection to *Cæſar*, whoſe Coyn and Protection ſuſteined them: Then, reſolving their ſubtle Queſtion in the Affirmative, What was his Due, muſt be Paid him; there being as ſtrong an Obligation ariſing from thence, as any other Law: Withal, anticipating an Objection, which they might raiſe from *Exodus* 30. 13. Giving to *Cæſar* his due, would be no hindrance of paying Gods. But inſtead of thoſe coſtly wayes of upholding an outward Worſhip, he commands an inward one of Zeal, in acts of Piety and Mercy, rather than Sacrifice.

The words then, in their order, contain a Divine Precept, conſiſting of two Branches:

Firſt, *Our Duty to thoſe in Authority over us.*

Secondly, *To GOD in works of Piety.*

That it is a precept, and not a bare piece of Advice, I preſume, I need not ſpend time in pro-

proving; though ſome are pleaſed to miſtake our Saviours words, *If the Son free you, then are you free indeed.* And what he ſaid to Saint *Peter, Then are the Children free.* From which two Texts, falſe Prophets have ſet all of their own Faction free from Subjection: But You have not ſo learned Chriſt; to whom I hope it is evident, That in the firſt Text is meant, onely a freedom from Sin, and a Curſe of the Law. The other reſpects only Himſelf, as Son of GOD, and King of *Iſrael.* Upon which places, St. *Paul's* 13. *Chap.* to the *Romans*, may be to any reaſonable man a ſufficient Comment, where he clearly demonſtrates, that Chriſt, in his coming to Give an Eternal Kingdom, did not deſign to deſtroy Temporal ones.

John. 8. 36.

Mat. 17. 26.

In the firſt member of the Text, we may obſerve,

1. The Princes Dignity, under the Appellation of *Cæſar*; That name of Honour being continued ſucceſſively to the Emperours of the *Julian* Family.

To Illuſtrate this Dignity, and Honour of thoſe in Authority, we need not ranſack the Writings of the Antients for glorious Titles,

to cloath them with Thunder, and make their Aſpect as dreadful as the King of Terrours. Here is no need of fawning, or flattering Panegyricks, (which, in effect, would be an agreeing with thoſe who derive the Original of Government from *Lucifer*, groſly, if not wilfully miſtaking the 14. *Chapter* of *Iſaiah*, tranſmitting it from him to the Gyants, continuing it in *Nimrod*, enlarging it by the Θεόμαχοι, till Force, they ſay, had eſtabliſht it ſelf into a Law) God himſelf has prevented the neceſſity of humane Rhetorick in this caſe; He has ſaid, *They are Gods*: He has given them his own Name, who is Love as well as Majeſty; They are therefore the Miniſters of GOD, *For Good unto him that doth Well, and a Terrour only to thoſe that do Evil.* 'Tis their glory, to ſcatter away all Evil in God's own method, whoſe Repreſentatives they are. Not ſuffering Paſſion to dethrone Reaſon, nor Affection pervert Juſtice, ſo as to look on the Perſon rather than the Cauſe; Lo the Poor cry, and they hear them; Their Ears being ſhut to ſuch Breaths, as would Blow moderate Heats into Torrid ones. Wiſdom, Courage, Kindneſs, and Conſtancy,

with

with all the Chain of Vertues, are their discriminative Badge, which makes them appear like *Saul*, so eminently above Others. If that of the *Psalmist* be Applicable to Man in general, *That GOD hath made him a little Lower than the Angels, and Crown'd him with Glory and Worship*; Much more is it so to Rulers whom he has Placed in his own Chair of State, and Judgment, armed with his own Sword, and honour'd with his own Name: Through whom he makes every private man's house his Fortress; Through their Labour, gives others Ease; by their Industry, gives others Pleasure and Profit: The poor man can secure his own Lamb every one enjoy his own Vineyard and Fig-tree; no Property being unjustly Altered or Invaded. Should I further amplify this Point, (which I think needless) it would rather Humble the Heart of a Wise Magistrate, than Exalt or puff it up. High places are Vertiginous, and nothing but Divinity it self can give security on the loftiest Pinacle. *Antigonus* knew the weight of his Crown, when he threw it on the ground; And if all Benefits bring some Bondage with them, much more this great Blessing of Go-

vernment: Becauſe *Cæſar* is above Law, he may not do many things which Others may lawfully do; His Example being more Effectually Commanding, than his Edicts.

'Tis not therefore the end of any well-meaning diſcourſe on the Dignity of Magiſtrates, to make them Bubbles, and blow them higher than their proper ſphere, which would declare thoughts of their Emptyneſs too. But there is another end for our Inſtruction, That from the Excellency of that High Calling, (which is aſſuredly from GOD) we may learn what Duty and Service we ow them: *To Render to* Cæſar *the things which are* Cæſars.

In our enquiry after the Duties owing to Lawful Governours, and Magiſtrates, I ſhall not perplex my ſelf, nor others, for a Reſolution from Antient or Modern Politicks; God's Word being ready at hand for our direction in this Affair, which has united the Dove and the Serpent, made Innocence and Wiſdom conſiſtent: St. *Paul* therefore, a great Secretary of the Holy Ghoſt, has reduced all we owe Superiours to four Heads, in the forementiond 13. to the *Romans*, which are,

1. *Obedi-*

1. *Obedience*, 3. *Honour*,
2. *Fear*, 4. *Tribute*.

1. By *Obedience*, we cannot ſuppoſe an abſolute one without Condition, or Limitation; as if we were to make a total reſignation of our Underſtandings, and Wills, to the WILL of the SUPREME; and be actuated like Clocks, or Engines, which would be a greater Breach of the Law of Nature, than *Origen*'s diſmembring himſelf: And ſuch Slaves would deſerve as little Thanks from a State, or Common-wealth, as he had from the Church which condemn'd his folly. But whilſt nothing is Commanded which Interferes with God's Laws, Conſcience it ſelf is the Sanction of every ſuch Command. When any thing Unlawful is enjoyn'd, inſtead of Active Obedience, we are to bring onely Subjection, and prove the Truth of our Chriſtianity, by Paſſive Fortitude.

Submit your ſelves to all manner of Ordinance, ſaith St. Peter; *Let every Soul be Subject to the Higher Powers*, ſaith St. *Paul*; who bids *Titus* be

be his Auditours Remembrancer, That they be *Subject* to *Principalities*, and *Powers*, and *Obedient* to every *good Woork*. What is for the Intereſt of the Church, and State we live under, in a true Notion commands our Obedience; nor are we Judges in our own cauſes, where Sacred Writ is ſilent; as in matters Indifferent, which ceaſe to be ſo when enjoyn'd, or prohibited by lawful Authority. Which Doctrine never found Contradiction, for ſix hundred years after Chriſt, as the Practice of thoſe noble Martyrs teſtify, of whom the World was not worthy. The Sword of the Spirit was their only Weapon, and their Armour was Patience. How much this Doctrine of Chriſts, and St. *Peters*, is now decry'd by his pretended Succeſſours, *Mariana* and others of that Fraternity can inform us; from whoſe Principles, Crowns and Scepters, are but Toyes for the Old Gentleman at *Rome*, to play with, in his ſecond Childhood; and the Tragical acts of Murther upon Princes, but Comædyes to excite mirth, and laughter: The encreaſe of which Villanous deſigns, I hope providence, by the Wiſdome infuſed into our great

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Councils, both here and elsewhere, will timely prevent. Much less can I despair of a consciencious Obedience, to a Gracious Prince, or his Representative, from all who are here met together, to consult His and their Own Joynt-Interest; bounding their Christian Liberty with Piety, Loyalty, Charity and Temperance.

2. The second Duty we owe, is *Fear*. By Fear cannot be meant here, such a slavish Subjection as becomes Brutes, rather than Men; but such a fear as receives its true temperature, from its mixture with that more Noble Passion of Love; Both being affections which GOD requires of us, as a Father, and as a Lord: *If I am your Father, where is my Love? If your Lord, where is my Fear?* So we Love the Magistrate for his Goodness, and stand in aw of his Greatness; being tender of our own Reputation, and fearful of suffering as Malefactors, whether by true or false Accusation. How mightily such a due reverence would conduce to the Flourishing of any Kingdom or People, needs no great share of Politicks to understand; since even a slavish fear, may be a means

means to bring us to Charity, and the Fountain of Wiſdom, which is the fear of GOD: It being a bridle to Sin, and few ever arrived to that piece of Gallantry as not to be aſhamed in publick, of what they dare practice in private: But when modeſty is once caſt off, as an antiquated, uſeleſs vertue, when Men care not to hide their crimes, from the view of Authority it ſelf, there is a *Conclamatum eſt*. Where there is neither fear of GOD, nor Reverence to Man, There is no ſecurity from a Deluge of Impiety, and conſequently of Deſtruction: But I hope the care of thoſe, who are ſo much intruſted to guard the Princes Throne, will ſupport it, (like *Solomon*'s) with Lions, make the fear of breaking his Laws, raile it in (like the *Sanctum*) and keep all from growing Common, or Prophane.

3. The third Duty we owe (*Cæſar*, is *Honour*: Which is many times Synonimous with the firſt, or is at leaſt included in it; However, ſince the Apoſtle has made a diſtinction, this may be more Explanatory of that. When St. *Peter* had ſaid, *All in Authority were to be Honoured*, He preſently ſubjoynes the King

King in an especial manner (meaning *Cæsar* the Supream) *Honour the King with a Civil, but not a Divine Honour.* This Honour consists principally in the Heart, where we are to have a due conceipt, and estimation of our Governours, which will expres it self in Words and Actions. It curses not the King, no not in the Bedchamber; not meerly out of fear of the Birds of the Aire, or any other secret intelligencer, which may discover the matter; but out of true respect to Gods Image, which creates Honourable Thoughts, but not Idolatrous ones. *Out of the abundance of the Heart, the Mouth speaketh*; no evil of Dignities, but dares own Truth, which requires its Testimony, without Flattery, or Raileing; which opposite Vices too often concur, to the ruining, or at least, the obstruction of Good Government: which of the two is most pernicious, I shall not here determine; both being slavish humours, and therefore not the Subject of our Present business. But positively the verbal expressions, which prove the reality of the Honour we pay, consist of Prayers for all that are in Authority, that we may *lead a quiet and peaceable life, in all Godlyness*

ness and Honesty. To which end we muſt pray for all graces, ſuitable for Places of ſo great Truſt, and Dignity; That they may be delivered from the dangers they are expoſed to; from Treachery and Violence, from Diſſimulation and ill Counſel: That Impudence may be ſenſible of its own danger which walks too boldly on the Battlements of the City; That *Belzebub*'s Flyes may not ſip too often in the Cup, nor buzz in the ears of Princes; That ſound and mature Advice for the Publick good, may be like Salt on the Heads of Horſe-leaches, with whom Private Intereſt is preferrable, to the ſummary of bleſſings, *Peace one with another.*

Eccius. 9.

4. Where the Heart and Tongue are thus Conſonant, the Hand will keep Time; nay, bare a part too; and in the laſt place, be open in paying Tribute, *to whom Tribute is due*, for the ſupport of that Dignity, which is influential on every mans Intereſt rightly underſtood. I preſume here needs no *Menenius Agrippa*, to reduce any Diſſenting members to an Agreement with the Stomack, from whence they all derive their Strength

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according to the proportion of its allowance. The Burden of Government is weighty, and 'tis unreasonable, to expect an *Atlas* to uphold it, without Leggs or Sinews; And I suppose, those who are qualified according to *Jethro*'s Instructions to *Moses*, will not be pleased to hear the reproach of having Princes or Governours going on foot, whose Treasures being augmented from the voluntary Contribution of the Neather-Springs, would like the overflowing of *Nilus* return with so much Advantage to the Publick; Especially, if in the next place they regard the Payment of Gods Due, and render under unto God, *the Things which are Gods*.

2. The Earth we know, is the Lords, and the fulness thereof; the Round World, and they that dwell therein: Yet in a more peculiar manner, There are many Things which He challenges as his Due from Man, which is but reasonable service: I will not pretend so much to the art of Epitomizing, as to squeez the body of Divinity into a Nutshel, or present a new systeme of our Duty to God, to those so well Understand it; and whose Principal

buſineſs it is to defend, and incourage thoſe who dare perform it. Wherefore without recommending to your prudent care, any thing relating to Eccleſiaſtical Juriſdiction, any priviledges or rights of the Church, or whatever may be called Chriſtian Liberty, I think my ſelf chiefly obliged to be your Remembrancer in the greateſt concern of us all, That your Decrees may be (like the *Decreta Sapientum* among the *Jews*) a hedge to the eternal Law of Righteouſneſs. With what a ſlender twine, the Sword of Vengeance hangs over our heads, all may be ſenſible of; and that Sin only is the inlet of Deſtruction; and conſequently the extirpation of it, the only ſecurity of a People. Piety and ſeeking Gods Face, is both the Foundation and Limitation of all true Happineſs; as was conſpicuous in the
1 Chron. 26. Example of King *Uzziah* during his dependance upon God with ſuch a Faith, as was remark't by the Author of the Epiſtle to the *Hebrews*, among the Heroes and Champions for Gods Cauſe. By this Faith, he fortified the City *Eloth*, near the Sea; He ſubdued many Enemyes, his Victorious name

name ſpreading to the entring into *Ægypt*. He built Towers in *Jeruſalem*, and in the Wilderneſs; The Valleys were cloathed with Cattle, and the Mountains with Vines: The Valour of his Fighting-Men was as remarkable as their Number, till his ſtrength made him ſwell, and forget his Original: He thought himſelf an Independent being, invading the Prieſts-Office, and truſted only to thoſe fortifications, which he thought he had made ſo ſtrong for himſelf; Not dreaming, that, *Unleſs the Lord keep the City, the Watchman waketh but in vain*; and that a departure from God, is like ſleeping over a præcipice, irrecoverable without a Miracle of Mercy, and has a natural tendency to Deſtruction.

Seeing then the Precept of our Saviour aimes ſo directly at our good, I hope the Doors of this Council and Aſſembly, will be ſhut not only againſt the Spirit of Atheiſm, and Infidelity; but of Indifferency to the Truth and Honeſty of the Cauſes egaged in, againſt all ſuch as may delight in troubled waters; and out of publick diſorders, look only for perſonal advancements; being like

Ephraim,

Ephraim, unconcerned at the *Assyrians* Power, becauſe no otherwiſe for God.

Let not Zeal for Parties, be on the other hand, as Injurious as this Lukewarm Temper; but let Charity unite and cement us in the Subſtantials of our Religion; whoſe Intereſt it is not to Quarrel in Circumſtantials, leſt advantage be given to the Common Enemy.

What is Due to Gods Juſtice we cannot Pay; what is Acceptable through his Mercy, we may, by our Hearty and Sincere endeavour. *Then God, even our own God, ſhall give us his Bleſſing; And all the Ends of the World ſhall fear Him.* To whom, as is moſt Due, be aſcribed all Honour and Glory, from this time forth, for evermore. *Amen.*

FINIS.

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